



## Church Universal

"This is the victory which overcometh the world—our faith."

### CHURCH CALENDAR.

October. Devotion, The Holy Rosary.  
Sunday, 2—Holy Rosary—Holy Guardian Angels.  
Monday, 3—St. Denis, bishop.  
Tuesday, 4—St. Francis, conf.  
Wednesday, 5—St. Flora, virgin.  
Thursday, 6—St. Bruno, conf.  
Friday, 7—St. Justina, martyr.  
Saturday, 8—St. Bridget, widow.

### THE HOLY EUCHARIST.

The Sacrament of the Holy Eucharist was instituted by our Lord at His last supper. This is a very potent fact in the consideration of the subject. It has much to do with a proper interpretation of our Savior's words used on that memorable occasion. As told by St. Matthew, xxv, 26-28: "Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye and eat: This is my body. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many, for the remission of sins."

Are the words of our Lord to be taken literally, as maintained by the Catholic Church, or figuratively, as held by sectarian followers of Christianity? In other words, does this sacrament contain, under the appearance of bread and wine, really and truly the body and blood of our Lord? The same question suggested itself to our Lord's disciples. They understood our Saviour in a literal sense, not figuratively. For did they not ask, "How can this man give us his flesh to eat?"

Did our Lord correct them by saying that they had misunderstood His meaning? Did He say to them that they were to do so in figure only? "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. . . . For my flesh is meat, indeed, and my blood is drink, indeed," was His answer. The occasion and the circumstances which surrounded it demanded that the disciples should know positively what our Lord meant. This He made quite clear to them, namely, that His words were to be taken in their literal sense. In stronger confirmation of the fact are the words of St. John vi, 68-69: "Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life."

Our Lord, however, did not institute the sacrament for the benefit of the disciples only, but for all mankind. Hence He made priests of His apostles and to them and their successors He gave the power to do as He Himself had done, saying, "Do this in remembrance of me." Here we have unfolded to us the omnipotent power which works the change and the exalted dignity of the priesthood, both of which shall be treated in some later review.—Church Progress.

### THE FRIARS AND THEIR MONEY.

The cable informs us that the government has paid over the agreed price of the lands held by them in the Philippines to the Augustinian order. On this subject the late Apostolic Delegate Guidi wrote to Archbishop Ireland a few days before his death:

"I thank you for your letter congratulating me on the happy result of my mission—a result which I did not secure without having many obstacles thrown in my way. Yes, we may well thank God that this important affair of the sale of the Friar lands to the government of the Philippine islands has been completed. This sale is a great advantage for the interests both of the Church and of the State and for the work which we all desired so much—the pacification of the Philippine islands. Without the help of God first of all, and then without the efficient co-operation, the tact and even the patience of Mr. Taft, we could never have reached the present situation. The government of Washington and that of the Philippines owe a deep debt of gratitude to the intelligent and prudent administration of the late governor of the islands, now the secretary of war at Washington."

Manila, Sept. 21.—The Augustinian friars have repudiated the agreement made in Rome between the late Pope Leo, the late Archbishop Guidi, Apostolic delegate in the Philippine islands, and former Governor Taft, that the money paid by the United States in the purchase of the friars' lands should remain in the islands, and have requested that the payments to them be made in drafts on London.

Washington, Sept. 24.—Arrangements have been made whereby the Augustinian friars in the Philippines can secure the money in payment for their lands in London, as they desire, instead of in Manila. To this end the insular bureau of the war department has decided that the entire transaction shall be conducted through the Guarantee Trust company of New York and London, and recourse will not be had to the Bank of England, as originally contemplated. The treasurer of the Philippine government has been instructed to draw forty warrants covering the \$2,000,000 involved in this payment, and hand them to the friars' representatives, who may cash them in London at their pleasure upon presentation to the Guarantee Trust company there.

### THE NOTE OF HOLINESS.

The latest volume of the great Cambridge History deals with the Reformation. The book has fallen under the critic of the Edinburgh Review. He is a Protestant, of course. Nevertheless, he finds it opportune to give due credit to the Catholic Church as the possessor of the priceless treasure of piety and the dispenser of the doctrine and means to attain to it. According to the testimony of this man of hostile training, and before whose mind has passed the legions of horrible fiends created by the distorted fancy of the haters of the Woman of Sin, the Church of Rome has a right to claim the note of holiness. Hear him:

"Protestant communities," proceeds the writer, "may boast to have produced as true saints as any in the Roman calendar or the later annals of the Church; but no church makes piety its business more than that of Rome, none lays down the methods of the holy life more consistently, teaches more faithfully the rule of humility, self-devotion, and heavenliness. The age of discipline is past, but the need of discipline remains. The Church of Rome must go on her own way. As long as she preaches the gospel she may be urged, but she cannot be destroyed. It is the problem of the future to carry out in a new sense the contention of Protestantism, and to show that religion and inquiry are not incompatible. A new dogmatism has arisen, no less intolerant than the old, which maintains that men have no need and no right to speculate about ultimate things; that human interests are bounded by this life; that morality is no more than a result of fitness and survival; that piety is superstition and discipline bondage; and that authority and experience are but other names for error. The contest between materialism and religion was never more sharp than in our own time. We believe that religion will prevail."

Time is indeed a great vindicator. Think of a

Protestant critic pointing to the Catholic Church as the teacher of "the methods of the holy life," and inculcating lessons of "humility, self-devotion and heavenliness."

But time is likewise a great avenger. No Protestant writer could pen the sentiments quoted above without giving the lie most emphatically to innumerable critics of his own spiritual household. It is no exaggeration to say that the consensus of Protestant historians, from the reign of Henry VIII. down to that of Victoria, was that the Church of Rome is the enemy of everything like duty and heavenliness, and that the note of holiness belongs no more fittingly to her than to Babylon. Is it not ungracious in these latter-day truth-tellers to impute so wantonly their fathers'—(Catholic Transcript).

### A STRANGE QUESTION.

The following letter recently appeared in the *Jump*, a paper representing the "high" church of the Protestant Episcopal church:

Dear Sir:—Would it not be possible for some organized system for the payment of Peter's Pence to be arranged by the *Jump*? Surely this would be a most excellent step towards reunion. Surely the church has come when we, who are dead in earnest about it, ought to take some definite step, and here is one we can take at once. When this has been fairly started others will suggest themselves. Yours very truly, AN ENGLISH READER.

Chapman, N.Y.

The editor replies:—Two appropriate dates for the semi-annual payment of Peter's Pence would be the festivals of St. Peter's Chair at Rome, Jan. 18, and St. Peter's Chains, Aug. 1, his proper person to send Peter's Pence to is the paid secretary of state, Cardinal Merry del Val, the Vatican, Rome, Italy.

Surely, if this indicates anything, it shows a tendency on the part of at least some of our Episcopal brethren to return to the true fold. But why come step by step, suggested by "An English Reader"? The doors are ever open, the way is clear, whosoever will may come. Hence, why wait.—Catholic Union and Times.

### THE SIGN OF TRUTH.

That the cross has terrors for the would-be perjurer infinitely greater than the distorted version of King James is forcibly illustrated in the following:

Seranton, Pa., Sept. 26.—Rev. W. P. O'Donnell, pastor of the Holy Cross church, invaded Patagonia Sunday night and found he alone kept by Patrick Walsh filled with me. The priest with his cane whacked the men over the backs and they made a hasty exit. He then said a police officer and had him swear out a warrant for the arrest of Walsh and his wife. Last evening a fine of \$100. His license is to be revoked. Father O'Donnell declares that he will visit all the saloons in the parish and force them to obey the law.

At the hearing Walsh swore he didn't sell liquor to the men in the saloon at all times. In this he was corroborated by one of the men who was called by the priest as a witness. Father O'Donnell advanced to the two men, touched the gold cross upon his watch chain and said: "You have professed Catholicism. I am your pastor. Before your crucified God I demand you to go back on the witness stand and tell the truth."

The men bowed to the cross and as Father O'Donnell held it before them they walked back to the witness stand and said that they had committed perjury and asked to be forgiven. Walsh said he sold on Sundays and the young man who corroborated him in his denial said he saw to save an old friend.

It is unfortunately too true that the sanctity of the oath, as administered in court of law, has almost entirely lost its meaning. It is no longer regarded with awe from a spiritual awe, the only deterrent force it has is, Will I be found out if I swear falsely? This condition is inevitable in an age made so largely materialistic by its paganistic public schools.

Time may come when the sign of the cross will be the test of truth in the court room—Catholic Union and Times.

### NOTRE DAME UNIVERSITY.

The University of Notre Dame begins new college year Sept. 12. Nearly a dozen new teachers have been added to the faculty to make up departments, such as the high school and grammar courses, exceptionally strong. Three new teachers have been added to the teaching staff of whom the university is especially proud. They are Rev. Dr. Tenley, Rev. Dr. Noulard and Rev. Dr. Sumanacher, who have just received degrees from the Catholic university at Washington, D. C. The priests have been assigned to the upper classes of the collegiate department. The halls will have the same personnel of prefects as last year with the exception of Rev. James J. Reedy of Sorin hall. At the conference last June he was elected vice-president of the Sacred Heart college, Watertown, Wis. Rev. Andrew Salmon, for many years a student at Notre Dame, will take his place.

Patrick MacDonough, who was editor in chief of the Scholastic, the university weekly, last year, is succeeded by Thomas D. Lyons of Carthage, N. D., who graduated last June in the English course.

All in all, the prospects for a successful year were never brighter in the history of the university.

### THIS IS FOR BAPTISMAL SPONSORS.

Dear Friend—You are a sponsor for a child. You answered for it, took vows for it when it was baptized and made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. This you did in the sight of God and in the presence of His minister.

Have you faithfully tried to do your duty as a sponsor?

If the child has wandered or been led away from the church, did you try, or are you trying, to win it back?

Do you often or regularly pray for your God-child?

Does it go to the Catholic school? If not, why not?

Has it learned the Catechism and other things which it ought to know and which you are charged to see that it should be taught?

If its parents have been neglectful of their duties, have you more earnestly tried to perform the sponsorial duties that rest upon you?

If the child is old enough, does it know that it is your God-child? Have you claimed it as such?

As your position of sponsor is not an idle one, an empty honor, but of most serious importance, it will be well for you to give the above questions your very earnest consideration.

It is more profitable to read one man than ten books.

If a man does not exercise his arm, he develops no biceps muscle; and if a man does not exercise his soul he acquires no muscle in his soul—no strength of character, no vigor of moral life, no beauty of spiritual growth.

## Religious Intelligence.

Information has reached Kansas City to the effect that the Very Rev. Thomas F. Lillis, vicar general of that diocese, has been appointed to succeed the late Bishop Fink in the diocese of Leavenworth.

The Pope has addressed to the cardinal vicar a protest against the congress of Free Thinkers held at Rome last week. The text was published in the *Observatore Romano* with a letter from the cardinal vicar inviting Catholics to attend a service of atonement to be held in all the basilicas of Rome.

Pope Pius last Sunday received 1,000 members of the Catholic Association of French Youth, whose president delivered an address protesting against attacks on Catholicism and its head. The Pope replied in a long speech, which contained no allusion to the conflict between the French government and the Vatican, except, perhaps, when he said that the protest of the president of the Catholic association was truly consoling, as it assured the Pontiff that amid present difficulties the Pope would have these young sons of France on his side in the struggle for good.

Three hundred new members were initiated Sunday afternoon at the Metropolitan opera house, St. Paul, during the first state joint initiation meeting held by the Catholic Order of Foresters. The candidates represented fifteen different courts, or local branches, of the order, but visitors were present from nearly all the 178 courts in Minnesota. Every one of the 2,000 seats was occupied and many stood in the aisles. As the occupants of seats changed from time to time it was estimated that 3,000 Foresters heard more or less of the proceedings.

St. Augustine's parochial school in South Boston, a brick structure, caught fire Sept. 24. It being Saturday, few persons were in the building. The flames burst through the wooden roof and were carried over the thickly settled neighborhood. The school is in charge of the Sisters of Notre Dame, under the direction of Rt. Rev. Monsignor Dennis O'Gallagher, head of the St. Augustine parish. The sisters occupied a three-story brick building next to the school. They made a hurried exit in safety and all the sacred vessels in both buildings were removed. Several firemen were injured when the roof collapsed and were taken to a hospital.

Sisters of the Holy Cross are now occupying their new building at Lake Charles, La. It was erected at a cost of \$15,000 and is quite an addition to the town.

The advisability of founding a home for aged members of the Massachusetts Catholic Order of Foresters will soon be considered by that organization.

The Spanish government has entered upon a strong Sabatarians crusade. Newspapers are only to be sold on condition that they be made up before midnight on Saturdays, and cafes must obtain authorization for opening on the Sunday. Even bullfights, on Sunday, will in future be prohibited.

It is stated that the intention of the Holy Father to separate the church in Alsace and Lorraine from all connection with France, and to make Strasbourg an archbishopric will be put into act immediately.

Rev. Father Hartmann of the Franciscan order has composed a new oratorio, called "The Last Supper." The German emperor has graciously accepted the dedication of it to him.

Five young priests for the St. Paul diocese have reached that city from Ireland and have entered upon their duties. All were recently ordained in St. Patrick's cathedral, Thurles.

A mass will henceforth be celebrated quarterly in each of the parishes of Cleveland, O., where a temperance society is located, in order to invoke blessings upon the members and the work of the societies.

In his centenary sermon in the Protestant cathedral of Quebec, Dr. Davidson, archbishop of Canterbury, gave a glowing description of the devotion, zeal and self-sacrifice of the French Jesuit missionaries who planted the seeds of Christianity in Canada, unmolested by sufferings and martyrdom.

The retirement, for age, is announced of Chy-lain E. J. Vattmann, U. S. A., after a service of fourteen years. Father Vattmann was only recently advanced to the grade of major. He was one of the best known and most popular officers in his branch of service.

Historic St. Louis Church in Cincinnati will soon give way to the encroachments of business. The congregation has received a very flattering offer for the property and Archbishop Elder has given his permission for the sale of the church. Originally, the building was erected by the Cammillerio family from whom the congregation purchased it in 1870 for \$30,000.

### Archangel Didn't Hear the Music.

By C. F. J. Wrigley of Brooklyn believes in good church music, and also believes that it should serve the purpose for which it was intended—a means of worship. At a musical festival at the church recently he told a story to illustrate this.

It was in the days of many monasteries, when to one of them came a visitor, who was much disturbed by the quality of the music. The monks very far from usually devout; they chanted their canticles and psalms without ceasing, and also with an air of musical effect. To sensitive ears the deafening of the action could not make amends for the unpleasant discords.

"Let me teach you how to sing," said the stranger, and he began the instruction of the simple monks with diligence. It was not long before the music of the monastery became so famous that strangers came far and near to listen.

But one day that he received a message from an archangel.

"Why is it?" inquired the heavenly messenger, "that you no longer sing the Te Deum?"

"Not since the Te Deum," repeated the abbot in surprise. "Why are you so every day, and only this morning could you hear us and praise the beauty of the music?"

"Well," said the archangel, "it didn't reach up to heaven."

### "World Against Us."

"Let Catholic young men and women," says Catholic Columbia, "get rid of the feeling that the world is against them because of their faith. Some anti-Catholic feeling certainly exists in this country, but it is never too strong to keep down ability and character. Native talent combined with hard work and tactfulness wins in the end. Editors of magazines look to merit and not to the religion of the writer. Young Catholic writers should remember this and not get into the lazy, 'what's the use' attitude. If we all felt this way, Catholicism in this country would never amount to anything. It is pretty much the same with all other lines of business."

### He Wasn't Ashamed.

A clerk and his country father entered a restaurant Saturday evening and took seats at a table where sat a telegraph operator and a reporter. The old man bowed his head and was about to say grace, when a waiter flew up, singing, "I have beefsteak, codfish balls and bullheads." Father and son gave their orders, and the waiter again bowed his head. The young man turned of a blood-red beet, and touching his father's arm, exclaimed in a low, nervous voice: "Father, it isn't customary to do that in restaurants."

"It's customary with me to return thanks to God wherever I am," said the old man.

For the third time he bowed his head, and his son bowed his head, and the telegraph operator bowed his head, and the reporter bowed his head, and there wasn't a man who heard the short and simple prayer that didn't feel a profound respect for the old farmer than if he had been president of the United States.

### Few Paupers in Catholic Belgium.

It is the fashion of the present time, says the London Monitor and New Era, for enemies of the Catholic church to endeavor to revive the exploded fiction that where the Catholic church is there also is poverty, indolence, ignorance and, consequently, lack of enterprise.

They forget that almost half the population of the German empire is Catholic; that the Austro-Hungarian empire is a Catholic state, and that Italy and Spain are too distraught to use their natural advantages to the best purpose, it is those forces that have always been antagonistic to the Church on the continent that cause the unsettlement which renders steady industry next to impossible.

And never do these people trouble to learn the conditions of life within the borders of their Catholic neighbor, Belgium, a nation which has done no great things in the field of war, nor in ocean trading, but which, withal, can show a population whose intelligence, industry and comparative comfort and wealth rank them as foremost among the industrial communities of the world. And this is a Catholic state.

Little more than seventy years ago Belgium was a poor, struggling subject of Protestant Holland. Yet, when she had thrown off the alien yoke and set herself to the management of her own affairs, prosperity was not long in coming, and the 4,000,000 of those days is 7,000,000 today. The nation whose 4,000,000 found the struggle for existence under the Protestant rule of Holland a difficult one is today able to boast that she has but one pauper to every eighteen hundred of her population, while England and Wales, the exemplar of Protestant progress, has a pauper for every thirty-eight of her inhabitants.

Low taxation and equitable laws are the secret of success under the Catholic government, which has already solved those economic problems with which the greatest minds of England are wrestling today.

### The Marian Exposition.

Late this month, or early in October, the Marian exposition will be opened in the Lateran palace, Rome. This bids fair to be one of the most interesting features of the Jubilee of the Immaculate Conception. France, Germany, Spain and Belgium will be especially well represented. Vilna has already sent a reproduction of the celebrated Madonna, which stands on the walls of the city, and Innsbruck has forwarded an excellent copy of the wooden images of the thirteenth century.

Cardinal Vincenzo Vannutelli and Mgr. de Waal have both promised to lend many interesting pictures and objects of Marian devotion.

In Rome itself a special collection of pictures, statues and various works of art is being gathered together from churches and private owners.

The exposition will probably be open throughout the great part of the year 1905.

### The British in Tibet.

It is semi-officially estimated that it has cost somewhere from \$3,000,000 to \$4,000,000 for the English to get to the head of the Tibetan river. By the treaty of Lhasa, Tibet is to pay \$500,000 for her opposition to the entrance of the animal. For the next three years the camel's head is to find a resting place in the Chumbi valley, a hollow in the Himalayas, and the principal southern portal to that which is no longer the "Forbidden Land."

With a military garrison in occupation of that valley, it will doubtless become imperative to establish a better line of communication than the present route. At the best the way is difficult. Between Sikkim and Chumbi there lies a mountain range which is crossed at Jeep La at an altitude of about 14,000 feet. With an eye to the hoped-for advantages from the newly effected treaty, as well as to the necessity for a traversable line of communication with her military outposts, England will doubtless take early steps in the construction of a better road across the mountains. Later on, in ten, twenty or in fifty years, will come extensions, until the tourists of days to come will be able to reach Lhasa by means of bullock carts over passable roads along which they may rest and sleep in the dark bungalows now so familiar to travelers in India.

The gateway to Tibet has been opened with far greater ease than seemed possible. No more than the thin end of the wedge of civilization has yet been driven into the country, but the wedge has been started. Although we still know very little about the land, it is no longer inaccessible.

In another generation or two the world "explorer" will be designated as "obsolete" in the lexicons.—New York Sun.

### Missouri Homespun Philosophy.

Faith in humanity is justified to wobble when you see a pillar of the church drive off the widow's last cow.

A young man likes to be worried about the girl that he loves better than she does to go to a show on a pass.

Few women like to be either censured or understood.

Men seldom ever die or get mad during the first two hours after dinner.

The home of idleness is the devil's recruiting office.

Indulgence loves to be seen in a new dress and \$7 bonnet.

It is the first week between the plow handles that breeds the resolution to leave the good old farm.

The Lord forgives all—the world forgives all but woman.

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